

THE CHRISTIAN CENTURY

ALL the days of this ended year Thou hast sustained us and it is by faith in Thine abiding love that we look forward without anxious care. While Thy power controls the world Thy children are secure and when the age of this world passes by it is in Thee we live forevermore. Thou art from everlasting and Thy years shall have no end.—

From the Congregationalist.

CHICAGO

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NATIONAL BENEVOLENT ASSOCIATION DOINGS.

The estate of the late Mary C. Melvin, of Augusta, Ill., has just been settled. The old People's Home, Jacksonville, Ill., and the St. Louis Christian Orphanage shared alike, each receiving \$518.87. This good woman served faithfully in life; though dead she lives in the lives of those whom she lovingly serves through her bequest. What better use could she have made of her estate?

Mrs. F. W. Gatewood, of Missouri, has just given the Association \$500 on the annuity plan, also Mrs. Mary E. Van Hook of Missouri. These good women know well of the work and methods of the Benevolent Association. Their hearts are in the work and their judgment approves the plan. They invest, therefore, for time and eternity. They get good and give good. While they live they administer upon their own estate. They make the Lord their heir.

As a result of the joint Easter offering the Benevolent Association lost \$4,000 from its "Bread and Butter Fund." In consequence three of its homes are each, nearly \$1,000 in debt for the necessities of life. These homes are the Cleveland, Ohio, Christian Orphanage, the St. Louis Christian Orphanage and the Babies' Home and Hospital in St. Louis. The Association is now caring for two hundred homeless, parentless children in these three homes. These children were so sorely in need that their pathetic appearance for aid could not be denied without denying the Savior. The Lord has given them to the Christian Church to rear for his glory. They cannot be turned out into the cold. We dare not say "be ye warmed and be ye filled." These dear, innocent, helpless little waifs, our own babies, will know nothing of the sweet Christ-

mas joys except as they are provided by their more fortunate brothers and sisters. "Inasmuch as ye have done it unto one of the least of these by brethren, ye have done it unto me."

Thanksgiving day at the Christian Orphans' Home in St. Louis was indeed a day of thanksgiving. To see the pleased expression upon the faces of more than one hundred hearty, hungry boys and girls as they gathered about the tables groaning beneath their load of roast fowl, cranberry sauce, mashed potatoes and gravy, celery, pie, stack of cake, fruit, with ice cream to follow, was "better than a picnic." How those little fellows did "lay to it!" Every mother's son and daughter of them had at least one square meal. Of this we are sure. This dinner was all sent in for the occasion. Some person or persons furnishing one thing and some another, with the special request that it be given to the children on Thanksgiving. For instance Mrs. H. M. Meier, our beloved Association ex-president, furnished the ice cream, and the Knox City, Mo., church the cakes. Two dozen nice homemade cakes sent by this church, under the leadership of our efficient vice president, Mrs. Willie Cockrum, was no small part of their Thanksgiving dinner. The dinner was served at one o'clock. At 8 p. m. a large company of friends gathered in the Home to witness the rendition by the children of the Home a beautiful cantata, Mother Nature. The most touching beautiful feature of the occasion was the manifest unaffected gratitude of the children to the Great Father from whom all blessings flow.

How beautiful and Christ-like is that expression of thanksgiving that provides bountifully for the homeless, helpless little waifs in our midst.

Jas. H. Mohorter.

A GOOD ORGANIZATION.

A very enjoyable occasion was the reorganization of the Hancock County (Ill.) Association of our churches, the convention for this purpose meeting with the Denver church, for which the writer ministers, Nov. 4-5. Thirty-nine delegates were present from other churches of the county, including six out of the eleven ministers working in the county. H. A. Denton, H. J. Reynolds and L. D. McClean from outside the county were present and rendered valuable assistance. The officers of the new association are:

L. G. Huff, La Harpe, president; D. C. Barber, Denver, vice president; H. G. Waggoner, Hamilton, secretary, and Miss Helen Walton, Plymouth, treasurer. One hundred and twenty-eight dollars were raised in the convention for work during the coming year, with several churches promising indefinite amounts. On invitation from Carthage, the second meeting will be held there Oct. 5, 1908.

Canton, Mo.

The Family Doctor.

"Your husband will be all right now," said an English doctor to a woman whose husband was dangerously ill.

"What do you mean?" demanded the wife. "You told me he couldn't live a fortnight."

"Well, I'm going to cure him, after all," said the doctor. "Surely you are glad?"

The woman wrinkled her brows.

"Puts me in a bit of an 'ole," she said. "I've bin an' sold all his clothes to pay for his funeral!"—Telegraph.

Highly Suspicious.

"It is a rule, to which good lawyers usually adhere," says a Philadelphia attorney, "never to tell more than one knows. There was an instance in England, not many years ago, wherein a lawyer carried the rule to the extreme."

"One of the agents in a Midland Revision Court objected to a person whose name was on the register, on the ground that he was dead. The revision attorney declined to accept the assurance, however, and demanded conclusive testimony on the point."

"The agent on the other side arose and gave corroborative evidence as to the decease of the man in question."

"But, sir, how do you know the man's dead?" demanded the barrister.

"Well," was the reply, "I don't know. It's very difficult to prove."

"As I suspected," returned the barrister. "You don't know whether he's dead or not."

"Whereupon the witness coolly continued: 'I was saying, sir, that I don't know whether he is dead or not; but I do know this: they buried him about a month ago on suspicion.'—Harper's Weekly."

Elsie—I should just like to catch a man kissing me!

Kelsie—I know you would, dear, but you shouldn't admit it.

THE ANCESTRY OF OUR ENGLISH BIBLE

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By ALBERT T. CLAY, Ph. D.

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EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

FRESH LIGHT ON THE ATONEMENT.*

In a very true and serious sense the atonement is the center of the Christian religion. For that reason it has been rightly regarded as the most impressive of the doctrines of the faith. No attempt to interpret the great truths of the gospel can fail to reckon with the principles and forces which find shelter under the word. For the atonement, whatever its definition and method, is the divine means of adjustment between man and God.

The effort to describe this fact or process has been the most ambitious task of theology. The masters of Christian logic have reveled in the opportunity the theme afforded for the formation of theories, and the simplest of believers—even those who have prided themselves on having no theology of any sort, but just accepting the Bible in its plain terms—have had no less rigid schemes of dogma, to which they have clung with equal tenacity. And this is as true of the present as of the past.

The history of the doctrine of the atonement forms one of the most fascinating and at the same time amazing chapters in apologetics. Two tendencies have been in constant warfare in this process. One has been the attempt to take the terms in which the atonement is described in the Word of God, and out of them, or some of them, to construct a theory which would endure the onset of doctrinal attack. The other has been the endeavor to penetrate through all these terms to the realities which they only imperfectly reveal. It is the conflict of the terms themselves, and of the interpretations of the atonement to which they have given apparent sanction, that has led to this second attempt.

There are necessarily three stages of growth in the career of one who comes to full and satisfying ground on this great theme. The first is that of literal interpretation of the language of Scripture. The fact of adjustment to God is described by many different words, all of them drawn from human relationships and activities. It is spoken of variously as adoption, sonship, justification, ransom, redemption, salvation and forgiveness, each of which terms calls up an entire complex of ideas peculiar to itself. None of these expressions adequately describe the atonement, any more than do the words propitiation or sacrifice. They are all figures of speech, which lend themselves in some one or more aspects, to the sacred writers as suggestive of the great truth they were laboring to describe.

The effort to make these words serve as definitions has produced the fantastic and impossible theologies which strew the pathway of the church, from the theory that Christ's death was the ransom paid by God to the devil for the

soul of man, to modern substitutionary views in which Christ is made to disarm the wrath of God by the acceptance of the sinner's penalty. Every one of them, and the list is long, exhibits the precarious character of a doctrine built on a figure of speech.

The second stage is reached when, wearied with the effort to reconcile such conflicting views and bring them into a working unity, refuge is taken in rejection of all, and practical denial of any significance to the atonement. It would be going a step too far to say that Abelard reached this view in his brilliant disproof of the elaborate systems of his opponents, William of Champeaux, and the schoolmen. Yet the definition to which he at last resorted was so tenuous and insufficient that many of his followers abandoned the atonement quite, and reduced the death of Christ to a martyrdom.

There is a third step that is taken only by those who perceive the deep meaning of the doctrine, and try to state it in terms which our age can comprehend. They understand that "a liberal theory of the atonement will" and the test either of Scripture or of experience. They know that every attempt to construct a dogma out of the necessarily mechanical and inadequate figures used by the holy writers cannot meet the need of men whose lot is cast in a different social order. Nor are they betrayed into the error, more fatal still, of discarding all belief in the doctrine as nothing worth while merely because of the failure of the legal and traditional interpretations. Their task is the reconstruction of the truth in terms of our common life, the revelation of the heart of the gospel for the man of to-day.

For such a work Dr. Campbell is admirably fitted. His previous works, "After Pentecost, What?" "The Indwelling Christ," and "Unto the Uttermost," next to mention others, prove him to be an informed, open-minded and sympathetic student of the ruling ideas of Holy Scripture and our own time. Dr. Campbell's frequent reference to Peter's telling phrase, "the present truth," reveals his own fine estimate of the needed work of biblical interpretation in the vocabulary of one's own generation. He is no traditionalist. He has broken quite with the mechanical and lifeless theories of the Bible on which an older theology was largely built. Yet he is conservative of all the living truth, a firm believer in the vital character of our holy faith, and the deep necessity of making it the basis of an evangel which shall make its ministers a flame of fire.

It is to the third and most important of the three phases of the question above considered that he devotes himself for the most part. Passing reference is made to some of the theories which have proved inadequate. We wish this side of the discussion could have been fuller. No doctrine of the atonement, however partial and impossible, has ever lacked

some redeeming feature of truth. Dr. Campbell is fitted, as are few men, to state in concise and impartial terms the substance of the views held by others. But the chapter he devotes to this theme is too brief to be satisfactory.

More than this, we do not believe any treatment of the subject to be adequate which leaves out of sight the extreme peril of mere rejection of the older doctrines, because they are based on mere verbal or dogmatic supports. The age furnishes numerous and eloquent examples of the weakness of that type of preaching which, in the rejection of some fragmentary view of the atonement has abandoned the central truth itself. The church needs arousal to the fact that the cross of Christ is the only ground of hopeful and convincing ministry.

But in the third phase of the subject Dr. Campbell finds his thesis and utters it with definiteness and power. He presents the vital aspects of the atonement so simply, directly and convincingly that the reader finds himself not only illuminated, but fired with a new sense of urgency in the unfolding of the theme. The cross is no magical device for the salvation of man, but is both the revelation of God's suffering love and his final appeal to the heart of man. Repentance is the means by which the atonement becomes effective in the transformation of character into the likeness of Christ, which is salvation, and the only salvation. Christ's righteousness is imputed to the obedient believer only in the sense that the ripe fruit is imputed to the growing tree. Rather is Christ's righteousness imparted to the Christian by fellowship with the Lord.

But we have no wish to outline Dr. Campbell's treatment of the theme, much less to paraphrase the book. Our chief desire is to have our readers enjoy it for themselves. After the study of Denney's hard and legal works, "The Death of Christ," and "The Atonement and the Modern Mind," after a careful reading of Steven's elaborate and scholarly, but somewhat heavy volume, "The Christian Doctrine of Salvation," and even after the examination of the more vital treatises of Sabatier, Moberly, Illingworth and Charles Cuthbert Hall, not to speak of numerous other works, old and new, one lays down Dr. Campbell's book, glad of a fresh and instructive and vital message from one who has made the literature of the subject his own, but much more than this, has had living experience of the fact of the divine redemption.

Our chief criticisms of the work relate to method. We wish Dr. Campbell, who knows his authorities so well, had given a summary of the leading modern treatments of the atonement from Luther and Calvin to Doner and Fairbairn. His quotations are faulty in two regards. They are rather pertinent sayings from the chief students of the subject than sufficient statements of their points of view.

"The Heart of the Gospel," by James M. Campbell, D. D., New York, Fleming H. Revell Co., pp. 223, \$1.25 net.

And they are so woven into the fabric of his pages that they obscure rather than clarify his own thought. It is impossible for a writer to keep the straight path of his own thinking when he is turning aside at short intervals to bring in a bright suggestive quotation. Rather should these have found their place as footnotes or in an appendix. Dr. Campbell writes too well and with too much sympathy to have us content to pause at every step to listen to other voices, however good in their way. This is a book which all can read with understanding and pleasure. The technical student of theology will not overlook this fresh, direct and clear message on the atonement, and those who know but little of the details of the great doctrine will find no more informing, suggestive and inspiring work than "The Heart of the Gospel."

REPRESENTATIVE CONVENTION.

Dear Brother Willett—Your editorials on representative conventions are timely. Our situation as a religious people is anomalous. Here we are in the very forefront of religious bodies with our plea for Christian unity, but when it comes to meeting the overtures of other bodies in behalf of unity, instantly there

goes up the cry that we can do nothing owing to our "peculiar organization." We have no power to take "authoritative action." We then leave that to which representatives of the churches of Christ should make reply to be answered by the editors, whose various bias and caprices will doubtless figure in their respective discussions of the matter. The other bodies must then judge of the earnestness of our contention by what less than half a dozen editors say. If we are to continue to make this great plea, we certainly need some way in which the voice of the brotherhood can find adequate expression. No one need fear ecclesiastical tyranny in this day. The lurking places of that dogma have been too fully exposed for it to harm us again. We very much need some kind of a representative convention. The American Christian Missionary Society should be such a gathering.

Very truly,

W. G. Johnston.

Lawrenceburg, Ind.

MR. LLOYD GEORGE OF ENGLAND.

Those readers of the Christian Century who are at all conversant with English politics will have marked the rapid rise

of Mr. Lloyd-George. No statesman in England is more popular. He exerts a commanding influence. A great railway strike on all the roads of Great Britain has just been averted by his influence.

I was quite surprised to notice that he was one of our English brethren. Just now all Great Britain mourns with him the death of his eighteen-year-old daughter. The British papers are full of heartfelt sympathy. We quote from the Christian World.

The characteristic feature of the funeral was its severe simplicity. Though against their natural inclination, the countryside loyally observed the sanctity of the family sorrow. Accompanied only by his nearest relatives, half a dozen Parliamentary colleagues, and the same number of intimate personal friends and all on foot, the President of the Board of Trade followed the remains of his daughter to the little cemetery on the hillside, overlooking the town of Criccieth and the grand sweep of Cardigan Bay. A short distance above the cemetery stands Mynydd Ednyfed, where Mrs. Lloyd-George spent her maidenhood, and where her lost Maer Eluned first saw the light. The Campbellian Baptists to which body Mr. Lloyd-George belongs, have no ordained ministry. The simple service at the house was therefore performed by one who, though a recognized preacher of the Word among the Campbellites, would among other denominations only rank as a simple layman. The service at the grave-side consisted of a few passages of Scripture, an earnest, pathetic, almost impassioned prayer, and that was all. At the last moment Mr. Lloyd-George broke down completely, and he wept on the shoulder of his aged uncle.

G. A. C.

Correspondence on the Religious Life

George A. Campbell

of the Shadow of Death, flames reaching towards him, and fiends suggesting blasphemies to him—though I walk through the Valley of the Shadow of Death I will fear none ill; for Thou art with me; a long way from the faith which prevailed at the bank of the River, so that you shall find it deeper or shallower as you believe in the King of the place.

Vision and Service.

"Vision and Service" is a small volume by John Balcom Shaw. Chicago has no single type of doctrine. It has its Jones and Its Shaws. Dr. Shaw says "In view of these facts are we not justified in accepting it as an absolute fact that Jesus did perfectly obey His Father, and that His claim is thus firmly established, that doing the will of God was not only the purpose, the pleasure and the pursuit of His Life, but also its actual and constant practice." Turning from Jesus to men the author is ready to proclaim some "therfores." God has spoken through Christ in the certain message for the church to proclaim.

The New Crusade.

To read one of Charles E. Jefferson's books is to form a taste for more. His latest volume "The New Crusade" is a book of sermonic addresses delivered at various inter-church gatherings. The author strikes a militant note. He calls to war. He is not ignorant of modern difficulties in doctrine; and is aware of the phenomenal movements in our present religious life. He accepts the Kenotic theory of the person of Christ and thinks it gives release from intellectual difficulties. The secret of Christian Science he maintains is not in its literature or philosophy; but in its power, the power to make beautiful lives. The address on "Christian Unity" is refreshing.

"How shall we advance the noble cause?" he asks; and replies "If we read the New Testament aright, he does the most to advance the cause of Christian Unity who works the hardest to build up in human hearts a Christian

temper, to develop in men and women everywhere broader sympathies and a more generous appreciation. He is working most effectively for Christian Unity who places Christ the highest, and brings men nearest to him."

Dr. Jefferson is a preacher, and preacher too of the right spirit.

"The Courage of the Coward."

Charles F. Aked had gained a great reputation as a preacher before he came to this country. He was one of the few ministers in England who was constantly before the general public. He is individual, incisive and independent. No one else is just like Aked. He is broadly human in his sermons. He begins with man and leads him up to God. "Firstly," "Secondly" and "Thirdly" do not appear in his discourses. His message is that of an increasing number of influential ministers, viz., an interpretation of religion to our time with its added knowledge.

He accepts the results of scientific and critical scholars; and then proceeds to interpret the ways of God through these. Such doctrines as Substitution Calvinistically understood have no place in his sermons. Christ to him is the only way, but not the way of the old formalists. In a sermon entitled "The Acceptance of the Universe" the author states four attitudes that a soul may assume with reference to the Universe. viz., that of rebellion, of submission, of expediency, and of self sacrifice. The last he regards as the only Christian attitude.

Mr. Aked quotes freely from writers of the unconventional sort, such as Lewis Morris, Ibsen, John Morley, Kropatkin, etc. The volume is wholesome, stimulating, suggestive and Christian.

"The New Theology Sermons."

I do not like the title. It is sectarian and proscribed. If we could get rid of our alacrity to label much of our trouble would have an end. Creeds do not

The Correspondent—Are there any preachers today, or have all preachers become lecturers? Has the Christian message been toned down to mere ethics? What are the leading preachers saying? Has pulpit passion ceased? Are our ministers quoting or proclaiming? Does every sermon end with a question mark? Is there connection between the feebleness of the pew and the "Perhaps" of the pulpit? Our preacher says, "Some think this and some think that," so we must not be dogmatic. Is he typical of the modern minister? Is there a balancing of argument that is unto death? If there is doubt at the parting of the roads on the part of the guide will there be much enthusiasm on the part of the people in taking either road? Please tell us what the dominant note of the pulpit is in these days of disquiet? Has the pulpit a Divine Christ still left to proclaim?

Six volumes of recent sermons are on my table, two from Chicago, two from New York, and two from London. If I can give the kernel thought of these I may hope to answer the correspondent's avalanche of questions, otherwise I despair.

"Love and Loyalty" is a volume of sermons by Jenkin Lloyd Jones. I reviewed this volume in last week's Century. His Gospel is that of example. His sermons are lectures. His appeal is to the moral man rather than to the spiritual. The great words of Christianity such as Grace, Repentance, Faith, Christ, The Cross, Reconciliation, Atonement and Immortality scarcely have a place. We might give up the words if we kept the inner and eternal truths. But in letting these slip we are breaking with Christianity as a distinct religion. This is a wholesome volume of good advice. Mr. Jones is a splendid character—but it stops short of great religious vision and therefore fails to strike the deepest in man. Its message is, "Learn of good men who have said and done thus and so;" but it has no "Arouse ye, Arouse ye, for God has commanded." The texts of the sermons are mottoes of classes to whom they were delivered and his message is the Gospel of the mottoes. As a volume representing the liberal Unitarian we commend it; but as Hale White happily says:

"We are a long way from the use made of the Word by the pilgrim in the Valley

change; but men if alive change every day. It is a misfortune to be chained to "The New" or "The Old."

R. J. Campbell is a gripping preacher. He has a message to the heart of our present day humanity. He is a sociologist rather than a theologian. His theology is disjointed and unsatisfactory. When he tries to define God he fails. His treatment of sin is partial. Yet he is likable. He doth protest too much against the symptoms of the past; yet there is some cause for verily many of the old theological thinkers believed some awful things about God. Mr. Campbell is a mystic and a scientist, a combination, I predict that the struggling man more and more will sit up and pay attention to.

The mystic lends to the Infinite. He loses himself in God who is all and in all. He dreams, he prays, he meditates, he spiritualizes. The socialist walks on earth. Its dust and dirt are on his face. The human cry is never out of his ear. He awakes the mystic. He leads him to the broken and bleeding. He stirs him to anger over unjust human relationship. Then the mystic takes the socialist back to the study and calms their souls in the light and glory of the eternal. So the Socialist makes the mystic human and the mystic makes the Socialist religious. In the soul of R. J. Campbell both the mystic and the Socialist are equally homed. The theologian has frequently broken in; but he has no right there. Paul says love is greater than faith. Campbell, when he allows the theologian to tabernacle

in his soul, sometimes errs in doctrine, but it is to the glory of the Christian church that the preacher occupying the most prominent pulpit in the Free church should be sleepless over the Social wrongs of our boasted Christian civilization. It is high time the Christian pulpit should passionately cry out against the conditions that cause in Christian England over 12,000,000 people to exist in a state of poverty; and to commandingly demand the Will of God to be done on earth. My prayer with regard to the Christian ministry is: Let every mouth be silent that does not speak from a heart warmed by Him who said "Inasmuch as ye did it unto one of the least of these ye did it unto me."

"The Lamp of Sacrifice."

W. Robertson Nicoll although the editor of the British Weekly and a literary man of marvelous information about all sorts of books and their writers, and though a most prodigious and prolific worker in literary fields; yet has time to give us some ringing sermons. There is a style and a message in his sermons that captivates me. With all his wide reading he still makes the Cross of Christ the central truth of Christianity. Without the Atonement Christianity disappears. I quote, "The one proof of God's love that will convince the world is the Cross of Christ." Said the great German, If I were God, the sorrows of the world would break my heart." He knew not what he said. The sorrows of the world did break the Heart of hearts. Surely He hath born our griefs

and carried our sorrows, even unto blood, even unto broken-heartedness. Belief in the love of God has been maintained and propagated in the shadow of the Cross and only there."

So let us all gather close to the Cross. I notice that those near it declare that God is a Father; but those far from it assert that He is merely a force. We have a Gospel to proclaim; and more the ministers over the world are proclaiming it. For a while, stunned somewhat by the claims by certain of the scientists we apologized for our Faith; but we are now asserting and proclaiming and entreating the Church of Christ is not in danger. Did not The Mighty One say "I will build my Church."

Books Mentioned.

Love and Loyalty by Jenkin Lloyd Jones. Published by The University of Chicago Press. Price \$1.50 net.

Vision and Service by John Balcom Shaw, D. D. Published by the American Tract Society.

The New Crusade by Charles E. Jefferson, D. D. Published by T. Y. Crowell & Co., New York. Price \$1.50 net.

The Courage of The Coward by Charles F. Aked. Published by Fleming H. Revell & Co. Price \$1.50 net.

The New Theology Sermons by R. J. Campbell. The Macmillan Co., New York. Price \$1.25 net.

The Lamp of Sacrifice by W. Robertson Nicoll. Published by A. C. Armstrong & Son, New York.

Order of the Christian Century Co., 358 Dearborn street, Chicago.

Among the New Books

Ancient Records, Egypt, Volume V, by James Henry Breasted. Chicago, The University of Chicago Press. Pp. 195.

This volume contains the Indices to Prof. Breasted's four volumes of historical records, and it will be found of great service by those who have occasion to use the work, which includes the complete series of historical inscriptions.

The Idylls and the Ages. By John F. Genung. New York, Thomas Y. Crowell and Co. Pp. 80. 75c net.

Some years ago Prof. Genung, who is the revered professor of English at Amherst College, was asked by the present Lord Tennyson to write an appreciation of his father's great cycle, "The Idylls of the King." Last winter at the completion of a period of twenty-one years after their first appearance, the present work was prepared for the Browning Society of Boston, instituting as it did a comparison of the poetry of Browning and Tennyson. In a series of eight chapters we have an evaluation of the great work of Tennyson such as could be given only by one so competent in judgment as Dr. Genung. The book is attractively printed with red margin notes and broad-faced type.

The Representative Women of the Bible. By George Matheson. New York: A. C. Armstrong & Son. Pp. 264. \$1.50 net.

The death of the pastor of St. Bernard's, Edinburgh, was a distinct loss to the world, for he who was blind to the beauties of the world had unusual keenness of vision for the things of the spirit, and the many volumes that came from his pen have been treasures to ministers and Bible students. Three earlier vol-

umes have dealt with representative men of the Bible. The present is no perfunctory review of biblical women, but a careful and suggestive study of several of the important characters in the Word of God. The titles are themselves suggestive. Among them are Sarah the Steadfast, Rachel the Placid, Miriam the Gifted, Hannah the Pious and Mary the Guiding. There is an appendix which deals with the third Mary (Mary Magdalene).

Stories of the Saints. By Mrs. C. Van D. Chenoweth. Boston, Houghton, Mifflin & Co. Pp. 139. \$1.25.

A new and enlarged edition of this popular work originally prepared for the children of Trinity Sunday school, Boston, for whom it was written at the request of Phillips Brooks, the pastor. It contains the stories of the important saints of Christendom, such as St. George, St. Denis, St. Patrick, St. Catherine, St. Francis and St. Jerome, to the number of some dozen. It is a book which is admirably calculated to interest children in the story of the men and women whose lives entered deeply into the story of the Christian faith. Several of the chapters are accompanied by illustrations taken from the masters.

Ten Studies in the Psalms. By John Edgar MacFadyen. New York: Young Men's Christian Association Press. Pp. 116.

The author, who is professor of Old Testament Literature and Exegesis in Knox College, Toronto, has already written the valuable volume, "The Messages of the Psalmists," in the Scribner's series of Bible Messages. In the present volume some of the most important

psalms are considered, such as the 1st, 11th, 23d, 39th, etc. The treatment falls into paragraphs for each day of the week, each Psalm occupying seven days. This is a valuable addition to the study series of the Young Men's Christian Association.

The Teaching of Jesus Concerning His Own Person, by Wayland Hoyt. New York: American Tract Society. Pp. 192. 75 cts.

One of the volumes in the series on the Teachings of Jesus. Dr. Hoyt discusses the theme in four sections, the fact of Jesus, the question Who then is This, the Answer of Jesus, and some conclusions regarding such matters as the supernatural birth, the resurrection, etc. The treatment is reverent, conservative, constructive.

The Helpmate, by May Sinclair. New York: Henry Holt and Company. Pp. 438. \$1.50.

Just why the author should have chosen this name for her book is not clear, for none of the characters seems to conform to the idea conveyed by the title. It is one of the type of novels of which present day literature affords many examples. In the present instance the hero, if such he may be called, is a man with both past and present, yet he is so represented as to call forth the sympathy and admiration of the reader, while his wife, a woman of blameless life and lofty ideals is made the object of censure and criticism because she failed to conform to his standards. There are other interesting characters, especially the invalid sister and little child. The story is one of constant interest and the reader wishes the tone of the book were higher.

Organize the Men

C. S. Brooks

On Sept. 30, 1907, Hon. Thomas W. Phillips of New Castle, Pa., sent to all the ministers of the Christian Church, a circular, making certain suggestions in regard to "uniting our forces in order to do more methodical and efficient work."

With respect to missions he mentioned two things which are essential: information and organization. He stated the well known fact that the largest number of our men are practically uninformed upon mission work.

He said, "They need information to inspire more universal giving and support. To accomplish this, I suggest organizing the men of each congregation into missionary societies, with an annual membership fee to be paid quarterly. These societies to meet quarterly, for the purpose of studying and discussing missionary work in its broadest sense, American and foreign. Once during the year, these missionary societies to hold a joint meeting with the C. W. B. M. auxiliaries of each congregation, thus promoting harmony and interest in and knowledge of our missionary work along all lines. It would be impracticable now to organize two missionary societies, Home and Foreign in each congregation.

This suggestion seemed to me to be so wise and practical and needful that I brought it before our board of officers who gave it unanimous and enthusiastic approval. The following Sunday evening at the close of the services we asked all to remain and massed the men in the middle section of the church, while the ladies occupied the seats on the right and left. The pastor made a brief statement of the object of the meeting. Bro. Phillips was made temporary chairman

and in a few well chosen words gave his idea of the importance of the proposed movement if it were adopted by the churches. A constitution was read and fifty-two men became members of the "Men's Missionary Society," and all this was accomplished in considerably less than half an hour.

No one was tired and every one was interested and enthusiastic. The next Sunday evening a second meeting was called and other names were added.

The Constitution provides for four regular meetings each year, one each quarter. The theme of the first meeting will be our local field and its missionary needs. At the second meeting state missions will be discussed; at the third, American missions, including church extension, and at the fourth, the foreign field.

One special meeting will be held each year in the interest of the work of the National Benevolent Society and Ministerial Relief. A second special meeting has been provided for, at which time the Men's Missionary Society will accept the invitation already given by the C. W. B. M. to meet with them in joint session when refreshments may be served and after-dinner speeches will not be prohibited. It is the duty of the executive committee to arrange programs for all of these meetings and provide papers or addresses to be delivered by members of the society or invited guests.

The membership fee has been fixed at 50 cents per quarter or \$2 a year, which is only five cents per quarter more than is paid by the members of

the C. W. B. M. We believe that this small fee will not be prohibitive.

Cards of membership are issued to each one. To reach those who do not feel able to give even this small fee, in addition to their other benevolences, a fund has been provided to pay for membership cards which will be presented to such men in the church. It is thought that these fees will not only go into missionary work and produce the same results as if paid directly, but they will interest some men in missionary work who may perhaps be now indifferent.

By these methods we expect to have every man in our church in the society. The society will recommend that the congregation take a missionary offering each quarter. All the money collected in these different ways will be divided among the various missionary enterprises of the church, as the congregation may decide, but the by-laws provide that this decision is not mandatory, but any person dissenting may designate any one or more of the mission fields to which his offering may be given.

We believe that this organization will prove a great blessing to the men and to the entire church. Without doubt it will very largely increase our missionary offerings, aid the minister in his local work, and in presenting the cause of missions at home and abroad. It is already a stimulus and an encouragement to the local C. W. B. M. auxiliary. Our constitution is brief. We shall be glad to furnish a copy upon application free to any one who may be interested in this movement.

C. S. Brooks.
Minister of First Christian Church, New Castle, Pa.

The Scoville Meetings in Columbus, Ohio

W. S. Priest

The greatest evangelistic campaign ever carried on in Columbus, Ohio, came to a close with a reception at the Broad Street Church on Tuesday evening, December 17th. In all, 803 persons stepped out upon the Lord's side. To those who know anything about the situation in this capital city of Ohio, the results are little short of miraculous. To be sure, every preacher is apt to think he has the most difficult field in all the world; his city is the most wicked; the religious sentiment most low, and worldliness, indifference and down-right opposition to any aggressive work for Christ rampant. What Bro. Aylsworth wrote of the condition in Lincoln, where Bro. Scoville wrought his marvelous work, could be written of Columbus, and then multiplied by three, for Columbus is three times as large as Lincoln. The results reached in Columbus, therefore, are as great as any ever attained by Bro. Scoville.

The Preparation.

For nearly two years the minister had been planning for the meeting, and had been urging the sale of the old church property at Gay and Third streets, right in the heart of the business district,—a house whose one audience room could not possibly seat over 450. Hence the erection of our present magnificent building at the corner of Broad and 21st streets, the handsomest residence section in the town,—a building into which we crowded nearly 1,200 people the first Sunday night Bro. Scoville was here.

Weeks before the evangelist came, the

newspapers had been given notices of the meetings, and information concerning the evangelists great meetings; cards of invitation sent every where; a banner stretched across the street; by the church, two bulletin boards covered with announcements and directions to the church were put up the first week of the meeting; hand bills containing a short statement of the plea of the Disciples of Christ, were distributed,—in fine, every possible use was made of printer's ink.

Then the greatest preparation was on the part of the people of the church themselves. All the sermons and the prayer-meeting talks for months before, had to do with the meeting. Surely, were all with one accord in one place and we continued steadfastly in prayer. I have never known a church to pray as frequently and as fervently for one thing as we did for this meeting. God heard and answered our prayers.

The Evangelists.

Bro. Scoville and his helpers have been written up so often that it is not necessary here to repeat much that has been written. But there are some things I wish to say on my own account. Bro. Thomas Penn Ullem and Bro. De Loss Smith and their wives came nearly a week before Bro. Scoville; and Bro. Ullem, by his wise and tender and spiritual preaching, and Bro. Smith with his splendid voice and superb direction of

the chorus choir, helped the church into yet better preparation for the great victory that was to be won. Bro. Scoville preached his first sermon on the night of Nov. 14th, and at once proved himself a master of assemblies. On Lord's Day, Nov. 17th, the first invitation was given, and twenty-five responded, among whom were my son and daughter, and that night when I led them down into the baptistery together, there were tears in many eyes. At the morning service, and evening service the invitation was accepted by many, giving us 57 for the first day of invitation, and 106 for the first week.

A Union Meeting.

It was soon seen that the church would be inadequate to accommodate the great crowds that came night after night and at the end of the second week, which had brought 120 more additions, a meeting was called of all the ministers and representatives of our five other congregations in the city and the matter of taking the meeting to Memorial Hall and making it a union meeting was thoroughly discussed and unanimously agreed upon, the ministers and members of our other churches entering heartily into the plan. Fourth Avenue, Walter Mansell, pastor; Wilson Avenue, J. H. Dodd, pastor; Chicago Avenue, C. M. Arthur, pastor; Linden Avenue, L. A. Warren, pastor; South Side, J. T. Bridewell, pastor, all cooperated.

Upon Bro. Scoville's part it was an
(Continued on page 1068.)

Lesson Text John 1:1-18	<h2>The Sunday School Lesson</h2> <h3>The Great Prologue*</h3>	International Series 1908 Jan. 5
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For the first six months of the new year the International lessons are taken from the Gospel of John, completing that book in a rapid survey. The second half of the year is devoted to the Old Testament, again resuming the story where we have just left it, in the days of Samuel, and continuing to the close of Solomon's reign.

The Gospel of John is in many regards the most difficult, yet most fascinating book in the New Testament. Among the Gospels it stands alone. The other three have such striking likeness to each other in form and content that they are called the synoptic Gospels, or those with a common point of view. The fourth Gospel shares neither the form nor the viewpoint of the others.

Who Wrote It?

It was the latest of the four to take form. The other three were in circulation at the time. Yet it neither repeats nor avoids the incidents they had recited, but proceeds on a plan of its own. Like the others, it came into the collection of Christian writings without a name. In none of the Gospels is there any information given as to its author. Unlike the Epistles, which begin with some familiar name, as "Paul, a servant of Jesus Christ," the records of the life of the Lord are anonymous. Yet very early in their use by the church they were credited by current tradition to the men whose names they now bear. It has been the task of Christian scholarship to inquire into the validity of such traditions, and to ascertain, if possible the character of the grounds on which they rest.

Recent Criticism.

Perhaps in the case of the Fourth Gospel the result has been less conclusive than in that of any of the others. There appears to be ample grounds for the connection of the names of Matthew, Mark and Luke with the first three Gospels. In the case before us the verdict is still unreached. There are many scholars who accept John's authorship of the work without question. Others as boldly deny it. It is not so much a question as to the Johannine character of the work, but rather as to whether John's relation to it was primary or secondary. Is it a genuine writing of the apostle, or a collection of teachings regarding Jesus emanating from the circle in which the last apostle wrought? Prof. Sanday, whose critical work on the Fourth Gospel is one of the most recent and exhaustive, reaches conclusions which are satisfactory neither to the strong defenders nor the opponents of the apostolic nature of the work. He insists that he inclines strongly to the acceptance of the work as John's, but confesses at the same time that there are difficulties for which he has found no satisfactory solution.

How Does It Effect the Book?

Apparently the matter will be left much in that state by all save the techni-

*International Sunday School lesson for January 5, 1908. The Word Made Flesh. John 1:1-18. Golden Text: "The Word was made flesh and dwelt among us." John 1:14.

H. L. Willett

cal workers in that field, who will continue the search for more assured results and on the other side those for whom there is no problem, but who are eager to accept the verdict of tradition as final. Happily the value of the Fourth Gospel is not affected by the inquiry. While there is an emotional satisfaction in the belief that the Beloved Disciple and the author of this great work were the same, a belief to which it is still possible to adhere in large measure, it is easy to understand that our chief reason for this desire is the picture we have drawn of the Apostle John, a picture whose chief colors are supplied by this Gospel. For it bears witness to an author of exalted character, long experience and deep insight into the mysteries of the faith, and it is natural that the church should wish to find these qualities in the last surviving apostle.

A Work of Reflection.

The book is no mere recital of the life and words of Jesus. It is the work of long reflection on the ministry of our Lord. The synoptists present a portrait of the Master of which his words and deeds, carefully noted and set down, form the details. In the Fourth Gospel there is given the result of long meditation upon that career, so that the whole forms an interpretation rather than a mere transcript of the life of Jesus. The incidents of the great ministry are not given as presenting their own sufficient explanation, as in the synoptic writings, but those included are apparently chosen as the introduction to the discourses which follow, discourses in which the words of the Master dissolve into those of the evangelist so that the determination of their limits is always a problem.

A Controversial Book.

It is often said that the Fourth Gospel is the spiritual life of Christ, the Gospel of moral insight, of the upper regions, of final words. This is true, in the symbolism of Christian art Matthew is represented by the ox, Mark by the lion, Luke by the man and John by the eagle. The first is the Gospel of a completed sacrificial system, the second of wonder-working power, the third of universal brotherhood and saviorhood, the fourth of the cloudlands and higher spaces. Yet the Fourth Gospel is in a special sense the great polemic, the most controversial book of the New Testament. Not even Paul, the protagonist of the faith, who disputed every point with the skill of a trained dialectician and the passion of a lover, reaches and maintains the attitude of unbending severity, of uncompromising insistence upon the supreme claims of Jesus, which are the common places of this Gospel. It is the story of a continued struggle between faith and unbelief, faith in the disciples, growing into triumphant assurance in the face of apparent failure, and unbelief on the part of the Jews, which culminated in the death of the Lord and the vindication of his ministry. Upon this thesis every

line bears. The argument moves on like a drama to its tremendous sequel. There is no wavering or hesitation. The argument never pauses, save for a summary here and there. Proof is piled upon proof, plea upon plea, till the verdict is absolutely forced, "This is the Christ the Son of the Living God." It is not strange that the church fathers gave to the author of the Fourth Gospel the title "St. John the Divine," i. e. the theologian, for argument reaches its highest level in the severe and lofty region of this work.

The Prologue.

To such a book the present study forms a fitting prologue. For the life of the divine Word, in whom all the dreams of Jewish mystics and Alexandrian philosophers were lifted to their highest point and given reality in the great doctrine of the Logos, there could be but one preparation—pre existence with God. In the life of Jesus were discerned those qualities of timeless, essential divinity which made no other explanation possible to such an interpreter as this writer. To him Jesus walked the earth the very manifestation of God, the God-Man, in the world and yet not of it. He was the creator, yet not so much of the visible universe as of the hidden glory of life. "All things were made by him; without him was not anything made. That which hath been made in him was life, and the life was the light of men." It was the tragedy of the ages that this life manifested itself in the darkness and was not understood. The light bringer, the greater Prometheus, came into his own and they received him not.

There were those, however, who knew him. Of these the first was John. This great prophet of the portal opened the door to bring Christ to his people. For himself he made no claim. To those who asked if he were the expected Prophet he replied, "No, I am only a voice." He came for witness to the light, for even those who should in their darkness have seen the light, did not perceive it. Even light cannot convince the blind. Yet at that very moment the Light was coming into the world. Those who received the witness of the Herald had given them power to become sons of God, and sons of the Light.

The Incarnation.

But the great fact, around which every utterance of the prologue revolves, and in whose presence it bows in reverence is the Incarnation. "The Word was made flesh." Only so could God speak. Every revelation to man must be in terms of flesh and blood. There is no other way to speak. No prophet ever spoke a message greater than his own life. Behind every sermon must be the preacher's personality. The Sunday school teacher has no power of speech to which her character does not form the interpretation. The missionary brings his sheaves of believing souls in the great harvest, not because of his eloquence or apparatus but because of their faith in him and his life. It is to

(Continued on page 1071.)

Scripture Eph. 5:25-27	<h2>The Prayer Meeting</h2> <h2>The Ideal Church</h2>	Topic for Jan. 8
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It would be unprofitable to search among the churches of the present or of the past for the ideal church. It cannot be found. But there is profit in keeping the ideal before the mind. Many churches are embodying it in part; perhaps we ought not to deny that it is wholly renounced in any church. We should hardly be able to lay hold upon it, or rather, let it lay hold upon us, if it were denied a place in the life of the present. The important matter for each of us to consider is how he may assist the church with which he is connected to approach nearer the ideal and how he may through it elevate the standard of Christian conduct.

Cleansed.

"We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." This new life is clean. It is not dominated by worldly motives. How does the life of your congregation appear before men? What motives control the daily life of its members? Do they say business is business and cannot mix with religion? Do they lay aside the principles of Jesus when they consider political questions and methods? Do husbands and wives live together in love

or has greed fixed the terms of matrimony? The apostle says, "Let no corrupt speech proceed out of your mouth," "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you with all malice." How do we measure up to this standard? The church is a school for the disciplining of the natural impulses and the bringing of them into subjection to the law of Christ. There is a misuse of words when we talk about the sanctification of persons whose passions are riotous.

A Saving Institution.

Christ is the Savior; his church carries on his work of salvation. This it does by teaching and by example. It forces upon the attention of men the Christian ideal. It waits not until men ask for nobler aims, it compels them to compare their conduct with the standard of Christ. The true church is a leader in morals. It demands justice for everybody, whether the government and the leaders of industry are ready to grant it or to fight for the privileges of the few.

Then the church tries to practice what it preaches. After it has told a man of Christ the Savior, it supports him in his efforts to follow Christ. It ministers to

the needs of the body. It educates the orphan. It gives its hand to the outcast. It believes that Christ can save and this belief it proclaims by deed more than by word. It is known as a place of refuge for the defeated and distressed.

The Spirit of Sacrifice.

At a great price Christ became the Savior of men. The church that fairly represents him teaches the doctrine of the cross and lives it. It has some right to sing: "In the cross of Christ I glory." It displays reason in adapting means to ends. Men and women are asked to do what they can, not to attempt the impossible. But it will endure the scorn of the world and suffer the loss of power and wealth before it will surrender the trust committed to it by the Lord. For his own advantage and that of the church each Christian should review his conduct and discover how far the doctrine of the cross goes with him. It may be that many will find that the selfishness which they have condemned in others is in part their own. They have lived so as to encourage their friends to be of the earth earthy. Or they may be gratified to know that in every great advance of the church they have made a worthy contribution.

Scripture Matt. 5:3-12	<h2>Christian Endeavor</h2> <h2>True Blessedness</h2>	Topic for Jan. 5
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A great many things promise blessedness which do not give it. "Oh, if I only had plenty of money, and were really rich, so that I could have all I want, and could do for others all that I should like to do, I would be perfectly happy." Many have said this, and more have thought it. But having a great deal of wealth does not bring true blessedness. It brings as many cares as it dispels. The banks in which it is deposited may fall. The securities in which it is invested may lose their value. It is uncertain. The needs which used to be met by a moderate outlay have increased so that the rich man feels poor, because he sees ways of spending more than even he has to spend. The desire to do for others slowly dries up under the searing influences of riches, and the simple human intercourse which opens the best opportunities for service is stifled, so that the one who can do thinks he cannot, and no longer wants to. Life teaches no lesson more impressively than that true happiness is not to be found in riches, and that our Lord's warning against their deceitfulness was the wise warning of the truth.

And so, in longings for a hundred things, men think of ways of satisfying their hearts. With some it is a new toy, cheap or costly—a gun, a piano, a motor car. With others it is clothes, or books, or a new house. With some it is a trip

to Europe, or Oriental travel. With some admission to a particular society, or securing a certain office or position, with some health or skill at some game, or popularity, or intellectual power, such as some one else possesses. But it is all in vain. The happiness which we seek in these ways is unattainable, or it is short-lived when it is attained.

True blessedness is never found in having, or lost in not having. It is found in being. It is purely a matter of the heart within. If we are happy in heart, as we can be, it matters nothing what the outward considerations are. "I have learned," says Paul, "in whatsoever state I am therein to be content. I know both how to be abased, and I know also how to abound. In everything and in all things I have learned the secret both to be filled and to be hungry, both to abound and to be in want." The secret of true blessedness is an inward secret.

It is all in the attitude of the heart toward God. If I do not know and love and trust him, I shall be perplexed and troubled, and the world will be a problem to me, and I shall often feel wearied and depressed. And if I know God, but forget him, I can easily fall into such moods. But the heart that has learned

to lean upon God knows where true and abiding joys are found.

"If thou but suffer God to guide thee, And hope in him through all thy ways, He'll give thee strength, whate'er betide thee,

And bear thee through the evil days; Who trusts in God's unchanging love Builds on the rock that naught can move.

"Only be still, and wait his leisure In cheerful hope, with heart content To take whate'er thy Father's pleasure And all-deserving love hath sent; Nor doubt our inmost wants are known To him who chose us for his own."

—R. E. Speer.

Daily Readings.

Monday—Blessed like Abraham (Isa. 51:1-3). **Tuesday**—The marriage supper (Rev. 19:5-9). **Wednesday**—Knowing Christ (Matt. 16:16, 17). **Thursday**—Hearing the joyful sound (Psa. 89:15-18). **Friday**—Blessed in belief (Luke 1:39-45). **Saturday**—Blessed in forgiveness (Psa. 32:1-5). **Sunday**—January 5, 1907. Songs of the Heart. 1. What is true blessedness? (Psa. 1; Matt. 5:3-12). (A New Year's consecration meeting).

In the spiritual world a man is measured not by his genius, but by his likeness to God.—F. W. Robertson.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

The new church building in Luther, Iowa, will be dedicated Jan. 5.

M. S. Johnson of Critchfield, Ill., is the new minister of the church in McAlister, Okla.

Charles E. McVay will sing at Kalamazoo, Mich., beginning January 12, for W. H. Hedges.

Dedication of the new church house in Shawnee, Okla., has been postponed and will occur, probably, Jan. 19.

Clifton Rash of Salina, Kans., has accepted a call for the pastorate of the congregation in Plainville, Kans.

Prof. Silas Jones of Eureka College was a visitor in Chicago last week at the home of W. D. Madison, one of the college students.

David H. Shields, ex-mayor and pastor in Salina, Kans., delivered an address on temperance reform in McPherson, Kans., recently.

The Bible school of Salina, Kans., has a training class of 83 members. Howard C. Rash has been once more chosen the superintendent of the school.

W. H. Waggoner has ended fine Bible institutes at Girard and Abingdon, Ill. Similar enterprises in Flanagan and Charleston will call him soon to those churches.

The receipts of the Foreign Society for the first two months of the current missionary year amounted to \$6,763.06, a gain of \$585.21 over the corresponding time last year.

T. S. Tinsley, pastor of one of our live churches in Louisville, Ky., and Mrs. Tinsley announce the birth of a wee sweet daughter Elizabeth Clifton. We join in congratulations.

Mr. and Mrs. B. E. Freeland, of Corydon, Iowa, have given \$25,000 to Drake University, Des Moines, Iowa, for the endowment fund. The money is to be used for the endowment of a chair of Greek.

W. M. Jordan leaves the church in Quincy, Ill., in excellent condition as he ends his work there to go to Billings, Mont. His successor, Clyde Darsie of Bowling Green, Ohio, will be in Quincy after Jan. 1.

Evangelist S. J. Vance can hold a meeting after Jan. 12. He prefers to help some church east of Colorado. Bro. Vance provides for the expense of meetings by collections and lectures. Write him at Delta, Colo.

A. A. Doak, minister in Oakesdale, Wash., was the helper in a December meeting in Sunset, Wash., where U. G. Miller is pastor. He will be the evangelist in a meeting next month at Latah, Wash.

The excellent condition of the Sunday school of the Magnolia Avenue church of Los Angeles, Cal., is revealed in its record of growth in the last two months. The average attendance in that time increased from 347 to 398. Jesse P. McNight, the pastor, has an able assistant in his vigorous work in the person of J. Leslie Lobinger.

At the regular monthly meeting of the Executive Committee of the Foreign Society, December 13th, H. R. Weir of Warren, Ohio, and H. A. Eicher of Hiram, Ohio, were appointed missionaries on the foreign field.

L. A. Chapman, of Mt. Pleasant, Ia., is giving a series of sermons which are said to be very instructive, on "Paul's Life," on Sunday evenings, and will begin a series soon on Sunday mornings on "The New Test Church." The C. E. society has recently been reconstituted, Baraca and Philathene classes have been organized in the Bible school.

Homer Maxwell Hall of Lincoln, Nebr., and Miss Sadie Newman of Lexington, Ky., were married Dec. 12, in the home of the bride. The ceremony was performed by Prof. C. L. Loos. The groom is the city missionary of Lincoln, Nebr., and has won for himself by his labors

Dr. George H. Combs, pastor of the Independence Boulevard Christian Church, at Kansas City, will be the preacher at the University of Chicago, Jan. 12th, and during the following week will speak at the chapel exercises of the different departments of the institution. On the Monday morning he will speak at the ministers' meeting. It is the first time that a Disciple from outside of the city has been invited to serve as the University preacher. Dr. Combs is pastor of one of the largest churches in the brotherhood, and his visit will be an event of interest to the Disciples of Chicago.

I. J. Spencer of Lexington, Ky., has found it necessary to resign as one of the vice-presidents of the Foreign Society. At the regular meeting of the Executive Committee, December 13th, his resignation was accepted with regret. A multiplicity of duties seem to him to make his resignation necessary. He was a valuable member of the committee. Ralph O. Newcomb of Evanston, Ohio, was elected to fill the vacancy. Mr. Newcomb is a rising young business man, a graduate of Hiram College and an active member of the Evanston church and will no doubt make a valuable member.

H. F. Burns, minister of the Central church, Peoria, Ill., is maintaining good interest in his Sunday evening services by a series of sermons on "Some Messages of an Old Testament Prophet for Our Time." The subjects are: (1) God Worshipped by "Temple Treading"—The Need of Ethical and Practical Religion. (2) Silver Changed to Dross—The Prosperity that Carries the Seed of Its Own Destruction. (3) A Crop of Wild Grapes—Some Vices of the Present Day. (4) The Bulging Wall—Danger of Depending Upon Unrighteous Devices. (5) Leaning on a Shattered Cane—Insecurity of Material Power. (6) Beside Waters that Run Smoothly—The Basis of Patriotism. (7) The Potter and the Clay—Practical Atheism. (8) Tyre, The Maker of Kings—Religion and Commercialism. (9) A Sheltering Rock—The Social Value of Good Men. (10) A King at Prayer—Faith Justified.



C. C. Rowlinson, New Pastor of the Important First Church in Iowa City, Ia.

In that office the esteem and affection of many friends in all our churches of the city.

J. P. Myers of the First church, Portsmouth, Ohio, writes us that the new congregation in that city is now a reality with over one hundred charter members. A pastor is wanted for this new Grandview Christian church. There is an excellent outlook and a salary of \$900 a year may be raised for the right man. Address J. P. Myers, pastor of the First church.

I. J. Cahill is preaching a series of sermons in the Central church, Dayton, Ohio, with the general subject of "A Second Look at Some Hidden Gems of Scripture." The series includes as texts and themes: 1 Cor. xvi., 13, 14, "Quit You Like Men." 1 Cor. xii., 3, "Holy Ghost Conversion." Rom. xvi., 7, "The Bird with a Broken Pinion." 1 Cor. xv., 33, "The Power of Personality." 1 Cor. x., 13, "Temptation—and the Way Out."

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THE CHICAGO CHURCHES.

Dr. E. S. Ames, of the Hyde Park church, is once more able to be about after a severe attack of grip.

E. A. Henry is spending the holidays in New York, visiting relatives.

Dr. Willett and family are enjoying vacation days in Kenton, Ohio.

The Irving Park church, W. F. Rothenburger, pastor, has a home department of the Sunday school with an enrollment of ninety persons.

The fifteenth anniversary of the marriage of Mr. and Mrs. George A. Campbell was celebrated in the Austin church Friday evening, Dec. 20. A large company of members of the church and friends of the pastor and his wife gathered to enjoy the occasion. Mr. and Mrs. Campbell were the recipients of many beautiful presents. The celebration arranged by the ladies of the church, was a happy event in the life of the Austin congregation.

Among those who received degrees at the recent winter convocation of the University of Chicago was Guy Israel Hoover, pastor of the West Pullman church. Mr. Hoover had already received the Bachelor of Divinity degree and is now, in addition, a Master of Arts. The meeting in his church, conducted by E. B. Barnes of Noblesville, Ind., closed last Sunday night. There were three additions in the services of the day.

C. L. McBean, who is known as one of the Y. M. C. A. secretaries of the city, is preaching for the Douglas Park church.

W. H. Watson will give a stereopticon lecture next month under the auspices of the Christian Endeavor society of the First church.

ROCKY MOUNTAIN LETTER.

Jesse B. Haston.

From this mile-high elevation, I see two pre-eminent signs of a new Pentecost, a renewed coming of the Savior in the life of to-day.

The first, in being most talked of, sign of this coming Pentecost is the revival that sounds the knell of the saloon. Men are actually about to begin to apply the principles of Jesus to life itself. Save the mark! The spirit of God is moving upon the face of semi-chaotic social morals. But this is only a mere beginning. For weary decades a few women and "cranky" men sowed the seed in all the by-ways of our land. The school teachers taught scientific temperance. Then came the anti-saloon league and talked business. Is it about to be fulfilled that "those that sowed in tears shall reap in joy?" Even Denver is talking about abolishing the saloon. Our politicians are finding it wise to champion the cause of local option. And Adolphus Busch of St. Louis, the millionaire brewer, is reported as becoming an advocate of local option and Sunday closing!

A more significant forerunner even than that just mentioned is the "Laymen's movement." Your correspondent recently attended, in Denver, a conference of prominent laymen. Three men prominent in business in the city made addresses. Here are some of the things the writer heard:

"We need leaders among the men of the church."

"We must have missionary societies for the men, as well as for women."

"Ministers need to teach more the needs of the fields."

"We need classes for the study of the organized activities of the church. Our men in the church are, as a whole, densely ignorant in this respect."

"Stop rolling the blame on the preachers for inactivity in the churches. The church will be a failure unless the laymen move out."

"Let the men of themselves organize brotherhoods, for definite personal prayer, definite personal work, definite personal giving."

"Let business men put business methods into the church life."

"Have a committee on publicity for the church, and on benevolence."

"We are leaving the whole thing to the preachers. We business men have been giving really no time or thought to the actual work of the Lord itself."

"Most preachers couldn't organize a baseball nine. They have been educated for something else."

"Brethren don't put all of your whole

D. C. Peters of Trinidad and R. H. Sawyer of Missouri, will assist in meetings in Denver during January, the former at Berkeley church and the latter at Highlands.

H. O. Breeden, so we are informed, will assist at Central Church.

R. H. Lampkin, pastor at Windsor, is the author of cover designs for Thanksgiving numbers of both the Christian Evangelist and Standard.

Our great city auditorium will be completed in time to accommodate the national Democratic convention in June. Would not the Disciples enjoy taking advantage of such a meeting place in Denver for their national gathering in Nineteen hundred and ten?

HOCKING VALLEY (OHIO) NEWS

W. H. Boden recently closed a fine meeting at Athens, where he ministers. There were 105 additions. He did the preaching and Mrs. Linden, of Wilmington, led the singing. The work there grows in every way since Bro. Boden's coming last spring.

Good reports are heard of Alfred Farrar's work at Gloucester. The work was in a discouraged condition when he took it six months ago. There is a much more hopeful spirit there now.

The work on the new church in Nelsonville is moving along nicely. The building is enclosed and the carpenters are working on the inside finishing. The structure will cost about \$15,000 when completed. It will be modern in every way and especially adapted to Sunday school work. The work in the church moves along encouragingly with a Biblical School averaging about 300 in attendance and nearly \$30 in collection for the last quarter. A Teachers' Training Class of over 40 has been recently started.

Lancaster is without a minister again. We understand that A. F. Stahl, of Akron, is likely to be the next man. He is a good man and would do much to put that work on a permanent basis.

E. K. VanWinkle of the old Mungen Church where he has labored with much success for over four years is to be the new preacher at McConnellsburg and Lowell.

The Zanesville church while without a minister are paying off an old long standing church debt.

W. S. Cook.

Nelsonville, O.

DAKOTA NEWS.

Evangelist, Lawrence Wright and Wm. J. Carry, singer and helper, closed a very successful meeting at Alexandria recently, resulting in fifteen conversions and one by letter. W. E. Gray of Iowa has been called to the pastorate at Spencer and Alexandria with residence at the former. The Evangelists are now in a meeting at Ellendale, N. D., with four confessions and one by statement.

The meeting continues indefinitely. Their next meeting will be at Miller, S. D., where A. O. Swartwood has labored for the past four years. A local paper speaks in complimentary terms of his work there. He is soon to locate in Neb. Brother Swartwood has held many meetings and done much pioneer work in South Dakota and our good wishes go with him to his new field of labor.

The writer visited Miller recently and spoke to a good mid-week audience. They have a parsonage and a very good



De Loss Smith, Who Becomes Assistant Pastor of the Central Church, Des Moines, Iowa.

self into your personal business, give at least a part to the Lord."

Beloved reader, what think you of these things?

J. E. Holly has been called to the pastorate of the church at Boulder.

S. J. Vance has entered upon his work as pastor at Delta.

D. B. Titus has lately closed a good meeting with his church at Rupert, Idaho.

State Evangelist has lately organized a church of fifty at Durango, the metropolis of southwestern Colorado. He is now preaching at that place and Monte Vista until pastors can be secured.

The East Side church, Denver, held its annual meeting on the 12th instant. Reports showed growth the past year, with \$3,400 raised, twice the amount raised the previous year. This congregation will enter the basement of its new building within a few weeks.

Mr. and Mrs. Maddox, pastors at Golden, the latter state C. W. B. M. organizer, have departed to Los Angeles, to take charge of the Budlong avenue church in that city.

South Broadway church has raised \$600 for state missions.

house of worship. The Board of Church Extension has helped them generously and they expect to pay off their indebtedness in full by Christmas. We are looking for the right man to take up the work there.

The C. W. B. M. work in the State is doing well. Recently Mrs. Louise Kelley of Emporia, Kansas, spent two weeks in the State and her message was a great inspiration to all the churches she visited. Our Aberdeen Auxiliary has elected the infant daughter of our President, Mrs. Aldrich, a Life Member and also organized a Young Ladies' Missionary Circle.

Joseph H. Moore, a staunch old Disciple from N. B. who has served the Canadian Government for more than forty years in the Ry. service has just been retired and pensioned for life and is now visiting his twin brother, John B. Moore, of Aberdeen. Last Sunday they walked up the aisle together and deposited their birthday offering \$144. Boys are never too old to attend Sunday school.

The A. C. M. S. has just made an appropriation of \$300 for Sioux Falls which enables Homer F. Lewis to continue his splendid work there.

Our State President, A. H. Seymour, preaches half time at Carthage where a new church is nearing completion.

Bro. Seymour is Co. Supt. of schools in his county and his influence is salutary by reason of his faith and qualities as a man.

L. W. Thompson has been recalled to his old field at Highmore where his work starts off hopefully.

F. B. Sapp.

CLEVELAND, O., LETTER.

At the meeting of the Cleveland ministers Monday morning December 16th, seventy-four additions to the churches were reported as follows: Franklin Circle 1 by letter; Bedford 2 confession, 2 statement; Dunham Avenue 1 confession, 11 letter; Crawford Road 1 statement, 2 letter; Birch Street 16 confession, 2 letter; Lakewood 2 letter; Glenville 29 letter, 5 confession. Bro. E. J. De Miller of Glenville did splendid work by means of the Letter Day in his church. Many others ought to do likewise and get some of our professional church wanderers definitely located.

Several of the churches here completed their plans for evangelistic campaigns. J. O. Shelburne will assist Bro. Allison in a meeting at Dunham Avenue in February. Bro. E. S. De Miller will conduct an eight-day campaign with his forces in Glenville beginning December 29th. The Netz Sisters quartet will take care of the music. Bro. W. F. Rothengerer of Irving Park church, Chicago, will visit Bro. F. D. Butchart in a two weeks' meeting at Aetna Street beginning December 30th.

Bro. C. A. Freer of Bedford will hold a series of meetings in Trimble, beginning January 6th. Bro. J. H. Goldner's Union Training Class for Sunday school teachers enrolling about two hundred holds up its former enthusiasm.

Bro. F. D. Butchart has been trying an experiment in his church which proves something. The church is located in the midst of a hard working industrial people. There is not a man of leisure in the community. It is an open saloon district. He felt the church ought to do something more worthy than it seemed to be doing for the men of the

community. He secured the co-operation of the Central Y. M. C. A., they supplying a live, up-to-date, practical teacher of the Bible, a business man of many business interests, yet one who makes the Gospel of Jesus his chief business. Together they undertook to organize a class for the men of the community to meet once a week in the church. Not a pie and cookie class, neither one for social life and entertainment. It was made clear from the start that the emphatic purpose of the class was purely Bible Study. For the present a systematic study of the Life of Christ. Further it was announced that only those men who are not members of the Aetna Street church would be admitted to the class. They have been running one month, at the last meeting there were 36 men in the class and an enrollment of 50 men. They are just started. It looks as if the class would be doubled early in the new year. Many men are often in the class with a strong breath and are deeply interested.

It proves one thing that what we call outside men can be reached if we go after them and offer them something practical and substantial. Men respond to Christ but not to a molly-coddle Gospel.

F. D. B.

FOR MEN ONLY.

Is there a men's club, chapter, brotherhood, or any kind of a men's organization in your church? If there is, be kind enough to take a pencil and postal card right now and write the name and address of the president, secretary, or any or all the officers on it, and mail promptly to the writer. Give name and location of the organization, if possible. This information is wanted badly, as the success of important men's work in the Brotherhood depends on getting the various men's organizations into closer touch with each other and the extension of the work into other congregations. The writer would also like to have a letter from any brother who thinks a men's organization in his local congregation is a possibility. Do it now.

Charles B. Sala,
National Secretary Business Men's Association, Christian Church.
Minerva, Ohio.

INDIANAPOLIS AND VICINITY.

Clay Trusty, '08 Butler College, has accepted the pastorate of the Seventh Christian Church, Indianapolis.

The Central Indiana Christian Ministerial Institute will be held at the Third Christian Church, Indianapolis, March 9 and 10. An excellent program is being prepared. Timely subjects will be discussed by H. L. Willett, R. W. Abberly, A. B. Philpott, B. F. Dalley, C. H. Winders and others.

The Hillside Church, Indianapolis, will begin "an old fashioned revival," Jan. 5th, with the leadership of the new pastor, Charles M. Fillmore.

At the regular meeting of the Christian Ministerial Association of Indianapolis, Dec. 16, James Mailley of Greensburg, read an interesting paper entitled "The Psychology of Conversion." George L. Snively, St. Louis, and W. R. Warren, Pittsburgh, were welcome visitors.

Henry L. Herod, pastor of the Second Church, Indianapolis, has returned from a two weeks' tour among the negro Christian Churches of Kentucky. In the

From The Far East

comes a letter—letter from a missionary connected with the Board of Foreign Missions. He says he wants a little child to grow up in his home out there.

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interest of the C. W. B. M. He says that the colored Christians will be in evidence at the Centennial and will gladly contribute their share of the funds.

The Olive Branch Church, Indianapolis, under the leadership of Fred Jacobs, a student of Butler College, is now enjoying the era of, possibly, its greatest prosperity.

Carl H. Barnett, '08 Butler, has been called to the pastorate of the Plainfield congregation. A reception was held Friday evening, Dec. 20, in his honor and that of the retiring pastor, I. N. Grisso.

M. F. Rickoff, pastor of the Sixth Church, Indianapolis, and E. S. Connor, pastor of the North Salem congregation, exchanged pulpits Sunday, Dec. 15.

W. R. Warren is just completing a tour of Indiana churches in the interest of the C. W. B. M.

WESTERN INDIANA NEWS.

The Central at Terre Haute has just closed a meeting with John T. Brown and Leroy St. John as evangelists. More than 100 additions are reported.

Herbert Yeuell is stirring the strong M. E. center at Greencastle. Great crowds are attending. More than 60 have been gathered to the church and the meeting goes on.

Harry Wagner of Casey, Ill., recently closed a short helpful meeting with the Martz church near Clay City.

Missionary Rallies have just been held at Terre Haute Central and Greencastle with Corey, Archer and Hagin and their missionary dynamite in the way of maps, charts and inspiring addresses very much in evidence. Great interest is manifested in this series of rallies.

I. W. Grisso resigns at Plainfield and Carl Barnett assumes the work there as settled and all time pastor January 1. Brother Grisso is open for evangelistic engagements. He holds splendid meetings. Churches should write him.

A number were recently baptized in the Brazil Baptistry from Staunton. They were converts made in a short meeting held there by the minister, Brother Kuhn.

We recently passed our sixth anniversary with the Brazil church. A great work has been accomplished in these six years in this comparatively difficult field. Nearly 500 have been added to the church, nearly \$30,000 raised for all purposes, more than 6,000 calls made by the pastor, 188 funerals attended, and 202 weddings. The Sunday school has always been a great force in this church and is constantly growing better. All other departments are in good condition and plans are under way to make next year one full of victories.

Brazil, Ind. E. L. Day.

PARAGRAPHS FROM RECENT BOOKS.

"Does any human being know what he can bear of temptation or of the daily pressure of the life around him? what powers of resistance are in his soul? how long the vital energy will continue to throw off the never-ending seduction, the freshening force of evil? Herein lies the power of evil, that it is ever new, ever fortified by continuous conquest and achievements. It has the rare fire of aggression; is ever more upon the offense than upon the defense; has, withal, the false lure of freedom from restraint, the throbbing force of sympathy."—Sir Gilbert Parker in "The Weavers."

THE SCOVILLE MEETING.

(Continued from page 1062.)

exhibition of great faith, because Memorial Hall is the largest and most expensive building he, or the Disciples of Christ had ever undertaken to use for a religious campaign. It cost us \$40.00 a night. There were a few more than 3,500 chairs in the Hall, and the first Sunday night, Nov. 17th, it was packed, hundreds standing, and other hundreds turned away, and the doors locked, at 7:28. It was a revelation to Columbus. It was the largest religious gathering ever assembled in the city. Bro. Scoville was at his best and preached a great sermon, and between fifty and sixty responded to the invitation. We were in the hall about two weeks, having to give it up on two nights for previous engagements, and return to the church; but this did not materially interfere with the meeting. The last eight days in the hall resulted in about 300 taking their stand for Christ, and the plea of the Disciples of Christ was set before the city as would have been impossible had we remained in the church.

On Sunday afternoon, a meeting for women only brought out an audience of 2,500, the largest gathering of women ever seen in that auditorium. At night to hear a sermon especially for railroad men, there came a body of men that completely filled the 1,600 chairs on the main floor, while the balcony was filled with both men and women. It was an inspiring sight, and at the close of the sermon, many men accepted Jesus as their Savior. Bro. Scoville's preaching was eloquent, practical and eminently spiritual. He shunned not to declare the whole counsel of God. There is a feature of his meetings that deserves especial mention, and that is his use of the ordinance of baptism. He does not preach a sermon on baptism during his entire series; but he had constructed on the platform of Memorial Hall a most convenient baptistry and quoted the familiar passages to us all, saying: "That is what the Bible says about baptism, and that is what he is doing."

Bro. Scoville was right. It was a great object lesson, and as I told him, I will be baptizing people for months to come as a result of what the people saw and heard. On the platform, night after night, was Chaplain Starr, of the Ohio Penitentiary, praying and during the invitation, doing personal work for the salvation of souls. Ministers of other churches were present and helped much. Chaplain Starr told me he had never expected to see such a spiritual awakening in this wicked city. Often tears flowed from his eyes. Another great fea-

ture of the Scoville meetings is the personal work of Sister Scoville and Sister Ullom; and they taught all of us the great value of doing that kind of work. I had the great joy of leading, at one time seven, at another five, and at another eight persons forward to make the good confession. All the other ministers and members did the same.

Bro. Scoville held noon-day meetings in the Pan-Handle and Hocking Valley shops, assisted by Bro. Ullom and Bro. Smith, and these meetings proved to be a great help to the meetings in the hall and in the church. The singing of Bro. Smith and the choir directing of Bro. Van Camp were the very best I have ever heard. In the hall we had the combined choirs of our churches together with an orchestra, and the music was glorious.

The Broad Street church will receive almost 500 new members as the result of the meetings, and the rest of the churches from 25 to 75 each,—the South Sixth Street church, our youngest organization, doubling its membership. Broad Street about doubles its enrollment, giving us a membership of about 1,000. Our Bible School will be about doubled and all departments of our work will be greatly benefited. At the reception to the new members, seven more responded to the invitation, and Bro. and Sister Scoville left at 9:30 for Mt. Carmel, Ill., where Bro. and Sister Ullom had preceded them to begin another great meeting. Had this meeting been planned as a union meeting from the start, and Memorial Hall engaged a year ahead, we might have had 1,500 to 2,000 persons coming to Christ. It is as Bro. Scoville so often said to our combined boards, "We can take any city for Christ, if we only go about it in a large way."

I wish to bear testimony to the fact that Bro. Scoville always strengthens the minister in the affections of his people. I am stronger in the love of the Broad Street Church to-day than ever before—if that be possible. Our finances will undoubtedly be greatly helped, because he had all the new members pledge something to the current expenses of the church. Very soon our pastors will unite in a testimonial to the value to Columbus of the coming of Bro. Scoville and his able helpers. They have gone from us with the united prayers of the church in Columbus. God grant to spare them many years to accomplish like wonderful results in other fields.

Walter Scott Priest,
Broad Street Church of Christ.

Education is the only interest worthy the deep, controlling anxiety of the thoughtful man.—Wendell Phillips.

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From Our Growing Churches

TELEGRAMS

Mt. Carmel, Ill., Dec. 23.—Closed at Columbus with 803. Van Camp led music the last week. Ullom and Van Camp began here Tuesday. Mrs. Scoville and I came Saturday. First invitations yesterday. Continuous rain all day; yet 55 converts. J. W. Killbourne, Pastor. Meetings are being held in rink, seating fifteen hundred.—Chas. Reign Scoville.

COLORADO.

Grand Junction.—Two additions by letter last Lord's Day.

J. H. McCartney.

Omaha.—I closed a fine meeting here with the Second Church, 70 added. Had it not been for holidays, meeting would have continued 2 or 3 weeks longer and the additions would have been doubled. Kirchstein, a loyal yoke fellow. Mrs. Kirchstein led a large chorus. She did most excellent work. I have open date for February, Camp Point in Jan.

H. Gordon Bennett, Evangelist.

Fremont.—One added by letter yesterday, making 11 in two months. We begin a Rally in every department of the church, Dec. 30. We hope to have our attendance increased in all the auxiliaries, and regular services. We pray for strength for the work of 1908.

I. H. Fuller.

ILLINOIS.

Mt. Sterling.—W. A. Haynes began a meeting here Nov. 17th, preaching every night till Dec. 12th, with twenty-five additions. E. C. Tuckerman led the song service, and his wife conducted Bible Drill with children. Bro. H. is now in meeting at Tinnewell.

L. B. McMillen, Clerk.

La Harpe.—Evangelist J. R. Golden of Gibson City, Ill., assisted by Frank M. Charleton as singer, ended a meeting in this church with 27 additions. The meeting increased greatly the influence and efficiency of the church. Evangelist Golden will spend the Christmas holidays making anti-saloon addresses.

Denver.—The Denver congregation has just finished a fine meeting under the leadership of Spicer and Douthit of Texas. The personal work done was excellent. Results: 5 reclaimed, 8 by statement, and 28 by primary obedience.

B. H. Cleaver.

Armington.—The Christian Church at Armington, Ill., just closed the greatest meeting in its history. This is one of the oldest congregations in the state, having been organized in 1829. It has had some of the ablest men in the brotherhood as its ministers, the present one being John C. Lappin.

One year ago a new \$14,000 church building was erected, and money is now being raised to erect a parsonage.

The revival meeting of which I write, began Nov. 17 and continued four weeks. There were confessions every day except two. In all there were 135 admissions, 105 being baptisms. Among the converts 79 were males (62 being men) and 56 females. F. A. Sword, pastor of the church at Polo, Ill., was the evangelist. Too much cannot be said in praise of his work. He is a young preacher of exceptional ability. He preaches the gospel with great power. He knows the Word. He has a winning

personality. One of his strong points as an evangelist is his exhortations. He knows how to give an invitation.

There were ten accessions at the last service. The meeting should have continued longer. The revival has not only been a blessing to Armington, but the whole surrounding community. Bro. Sword is contemplating entering the evangelistic field next year. He will surely be a success. The chorus of 60 voices did faithful work throughout the meeting.

The night following the close of the meeting a reception was given for the new converts in the church parlors. A short service was held in the auditorium the same evening and five men responded to the invitation. Bro. Sword left for his ministerial duties at Polo, Ill. I sing next at Weldon, Iowa.

Charles E. McVay,
Song Evangelist.

IOWA.
Des Moines.—Minister's meeting Dec. 23, 9th and Shaw (Mingus) 1 confession, 1 reclaimed; University Place (Medbury) 2 confessions; Central (Idleman) 5 confessions, 5 by letter and statement; Capitol Hill (Van Horn) 2 confession.

Jno. McD. Horne, Secy.

Weldon.—Our meeting began here yesterday. We had fair audiences although it was an unusually stormy day. There were two accessions at the evening service. Leslie G. Parker, the minister, is doing the preaching. We have a large chorus with piano, organ and violin accompaniment.

Charles E. McVay,
Song Evangelist.

KANSAS.

Frederia.—We are in a fine meeting, 114 added in about two weeks. Great

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UTAH.

Salt Lake City—One addition at regular services Dec. 14.

Dr. Albert Buxton, Pastor.

WASHINGTON.

Centerville.—We are having a great meeting. Centerville is awake religiously,

ly, just now as it never was before. Every night we are greeted with good audiences, splendid attention, No. 1 singing, first class gospel preaching. Up to date we have had seventeen additions. Just ten persons responded to the first invitation. Bro. and Sister S. W. Jackson, who are holding the meeting for us, are certainly a splendid team. Meeting still continues with growing interest. Evangelist S. W. Jackson and wife begin at Dalles, Ore., Jan 2d.

Judson Brown, Pastor

past good record of service be maintained. It is destined to perform a great ministry in the cause of Christ.

Jesse P. McKnight.

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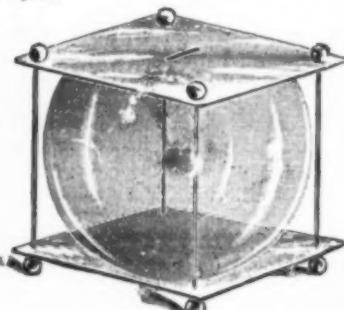
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THE BREEDEN - EICHHORN MEETING.

On November 24th, the Magnolia Avenue Church, Los Angeles, Cal., of which Jesse P. McKnight is pastor, closed the first evangelistic meeting in the history of the church. This church, though not four years old, has made a most remarkable record of growth, having reached in this time a membership of 529, before the beginning of the meeting. All enterprises undertaken by the church had been so enthusiastically prosecuted and so happily accomplished, that when the matter of a meeting was decided upon no little concern was felt as to the man to lead the campaign. Both the desire to maintain its former good record and to increase its usefulness and power for the future, led the church to choose its evangelist with great caution. Dr. Harvey O. Breeden, Des Moines, chairman of our standing committee on evangelism, was chosen to lead the forces of the church. He was assisted in his work by Prof. L. D. Eichhorn, Canon City, Colo., as singer, whose work is to be highly commended. The wisdom of the church's choice of evangelist was again and again demonstrated by the fine results of the meeting. Dr. Breeden was admirably suited to the needs of the church from every point of consideration. His sermons were strong, scholarly, scriptural. His dignified and cultured presentation of the Gospel made a deep impression. His manner of preaching so accorded with the glorious gospel that the effect of the sermons was doubly deep. The field of the church's activities was difficult for an evangelist for two reasons; first, an evangelist campaign was very much of an experiment, for not having had such a meeting the church had no experience in this particular form of work to guide it; and second, the church from the time of its organization has been in a continuous revival, and the field, therefore, was reasonably well gleaned. And yet the results were most gratifying, 123 persons, representing 67 families, responding to the invitation during the twenty-five days of the meeting. While the tabulated figures indicate the great benefit of the meeting, yet they do not measure the great results of the campaign. Dr. Breeden's cultured and scholarly presentation of our plea has strengthened the church in the thought of many. His fine reputation as a minister in our brotherhood gave the church a greater publicity in the city. And the church feels deeply grateful to him for his beautiful and effective ministry. His presence greatly enriched and deepened the spiritual life of the church.

The meeting closed leaving the church with a membership of 650, and one of the strongest and most influential of our churches not only in Los Angeles, but on the coast. The church stands facing a future of great usefulness, and if its

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AN OLD REQUEST REPEATED

Address your correspondence and make checks, drafts and orders payable to "The American Christian Missionary Society," rather than to individuals.

On December 19th there came to us a packet of a half dozen letters containing paper-worth about \$200. The letters were all addressed simply "W. J. Wright, Cincinnati, Ohio." The money was meant for Home Missions, but another W. J. Wright got the letters and kept them for periods ranging from five to nineteen months. His conduct in holding the letters was outrageous, for he knew the letters were not for him.

In the meantime churches and individuals complained about our failure to receipt for the money or even to acknowledge it in the Annual Report. Their failure to furnish a full address cost much time and no little bit of money.

Address the Society. Failing to do that, add Corresponding Secretary, to my name, or even prefix "the handle Rev." Do something which will insure us getting your communication.

Wm. J. Wright, Cor. Sec'y,
Y. M. C. A. Building, Cincinnati, Ohio.

KENTUCKY AND TEACHER TRAINING.

The Kentucky Christian Bible schools have been apportioned 1,000 trained teachers by the time of the Centennial, 1909. Thus far 20 schools have been definitely heard from, reporting an actual enrollment of 334. In addition to these schools there are two union classes, one in Louisville and one in Lexington, both of which are large and have enrolled in them a number of teachers and workers in our schools.

The list of schools with the number in each class follows: Crescent Hill 5, South Louisville 7, Boston 12, Lawrenceburg 50, Burgin 9, Latonia 50, Ludlow 13, Butler 6, Cynthiana 11, Frankfort 40, Sadieville 14, Richmond (Second) 10, London 12, Brooksville 16, Ashland 30, Owensboro 19, Princeton 10, Hazel Green 12, Pembroke 3, Roaring Springs 5.

A few letters from our workers showing the enthusiasm with which Kentucky schools are entering into this matter may be of interest, and we could give scores of other cheering messages.

Princeton—I will endeavor to organize a teachers' training class here. We need it.

W. G. Eldred.

Owenton—I desire to take the International Teachers' Training course. I want to organize a class, but if I do not succeed, will take the course myself.

A. C. Tharpe.

Beard—Need it, want it, must have it.

Harvey Baker Smith.

Latonia—Latonia will have 50 diplomas. I am sure we can fulfill apportionment.

H. C. Runyan.

Owensboro—We are giving our teachers a two years' training course and will graduate 19 next May.

R. H. Crossfield.

Ashland—We have already organized a training class which starts off enthusiastically with 30 members.

Wm. D. Ryan.

Beaver Dam—There are a few of us here who would like to take the course but have not started yet. I know this is a great move and ought to be studied by all of us here.

C. P. Austin.

Frankfort—We have a training class with 40 enrolled.

N. G. Simpson.

Boston—I have been trying for a teachers' training class and believe I am going to succeed. Have secured a teacher and a few more than ten have promised to take the course.

T. G. Harned.

Burgin—Our Teacher Training class will include our nine regular teachers with young ladies of a small advanced class.

H. Burgin.

Lawrenceburg—Will try to enroll 50 in teacher training work from the church

Walter C. Gibbs.

Goshen—We are advocating a teachers' training class on Saturday night of our meeting days with our minister as leader.

Elmer B. Stansifer.

London—We have organized a teachers' training class of twelve and hope to have many more.

Clarence E. Miller.

Hazel Green—I think we will get a good class here.

M. O. Carter.

Robt. M. Hopkins,

Louisville, Ky.

A BLUNDER IN THE YEAR BOOK

The key in the Year Book by which men who have double daggers before their names indicates that such are retired from the active work of the ministry. I failed to follow this and made a marking of my own and by the double dagger mark I mean that a man is entirely in the evangelistic field—as indicated on page 596.

The single dagger men are such as hold some meetings, or give a part of the time to evangelistic work—according to my marking; but the Year Book single dagger men are—"Preachers in business." Sorry not to have followed instructions and I hereby tender all the double dagger men my most humble apologies.

As to the single dagger men I am satisfied that they are "in business" when they preach regularly and hold meetings also and some of these are among our most useful evangelists.

H. W. Elliott, Sec.
Sulphur, Ky., Dec. 20th, 1907.

THE SUNDAY SCHOOL LESSON.

(Continued from page 1063.)

day as ever the truth that the word must be made flesh. And even that Divine Word who tabernacled with us in the days of his flesh must abide with us, incarnate anew in our lives, if the Incarnation is to become effective and the purposes of Jesus find realization. He in whom Christ abides as the guiding and controlling motive and inspiration, makes possible the continuance of the Incarnation, and proves it to be no mere fact of history, but an age-long and increasing wonder—God with us.

Daily Readings.

- M. The Birth of Christ, Matt. 2:1-12.
- T. The Prophetic Christ, Isa. 9:1-8.
- W. Right Understanding of the Christ, 1 John 5:1-13.
- T. True Attitude toward Christ, Luke 1:46-5.
- F. The Savior revealed, John 1:45-46.
- S. The Vision of the Christ, Rev. 1:10-18.
- S. The Christ Attested, 1 John 1.

Literature.

The sections on "John, Gospel of," in Bacon's "U. T. Introduction," Bennett and Adeney's "Introduction," Salmon's "Introduction to the U. T.," Willett and Campbell's "Teachings of the Books," and Hastings' "Bible Dictionary."

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